

A  
SERMON,  
PREACHED

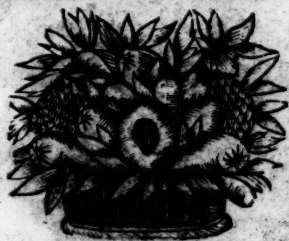
BEFORE

The Right Honourable The LORDS  
Comissioners of His *MAJESTIES* molt  
Honourable privy *Counfel*, At *Glasgow*.  
By *Council*

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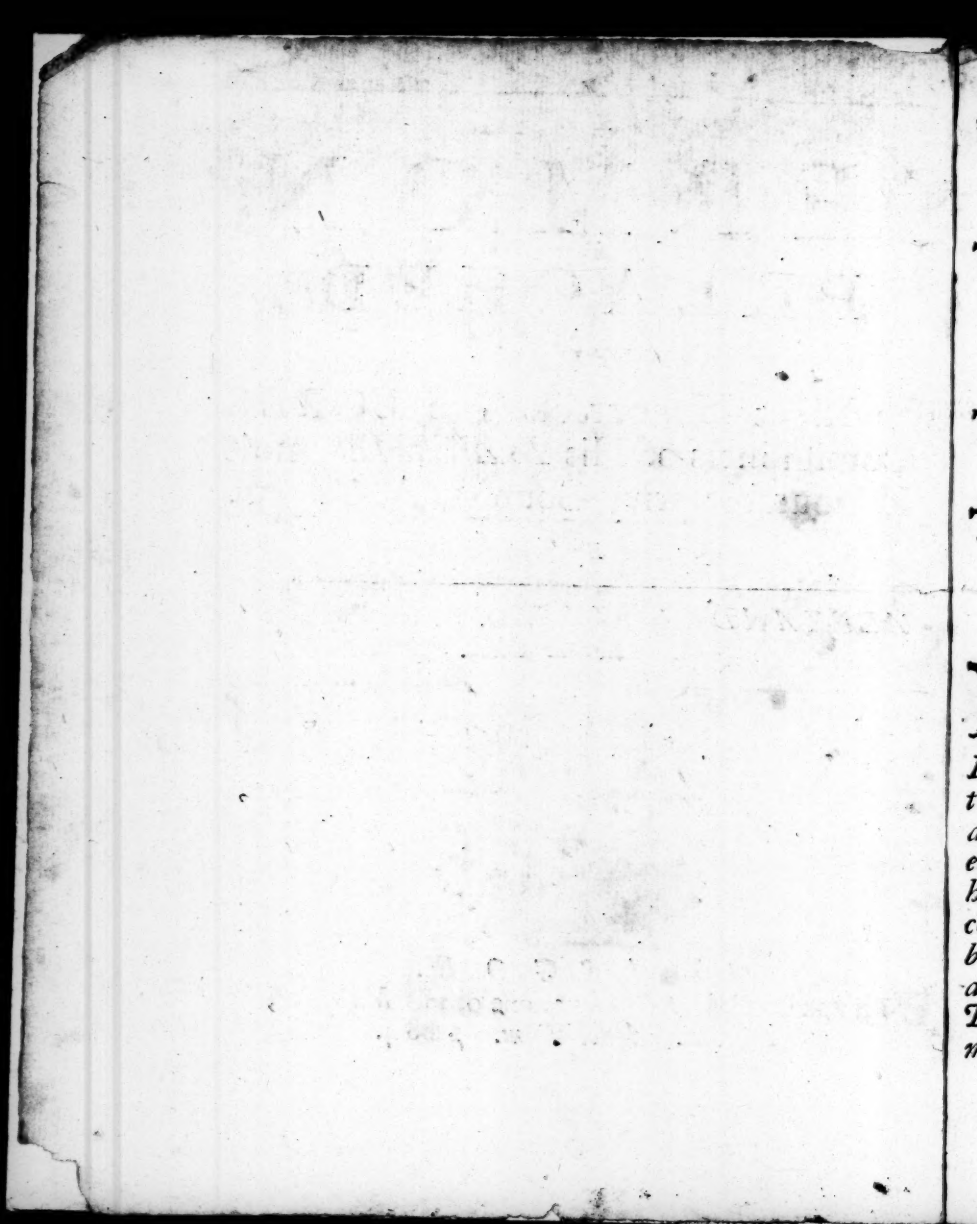
ALEXANDER ROSE, D. D. and Professor  
Of *Theologie* there.

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G L A S G O W,

Printed By *Robert Sindes*. one of His *Majesties*;  
Printers. *Anno. Dom. 1684.*





To His GRACE,

The DUKE of HAMILTOUN, &c.  
Knight of the Most NOBLE  
Order of the GARTER.

The LORD LUNDIN Secretary Of  
STATE.

The LORD COLLINGTOUN justice-  
CLERK.

MAY it please your Grace AND your Lordships,

**N**otwithstanding, the most of Dedications give  
Small security, to the Author or work; though  
made to persons, of the greatest interest, and  
Merit, the most of such being published without either  
their consent or knowledge: And sometimes without  
any Interest in the Patron, but what is officiously claim-  
ed, by the very work of the Addressors: Yet when I  
have occasion to tell the World, that this ensuing Sermon  
comes abroad by your Lordships express Command; it  
being delivered in your presence; And upon so Solemn  
an occasion: This cannot but overcome, the strongest  
Disinclinations, to it's publication and perfectly calm  
my justest fears about it; It being impossible but so great

Names must give it a Luster ; And such too , as shall make it's tollerable things acceptable, and the very defects passant.

Neither have I a slender foundation, for this my conjecture: Fortho your Lordships singular erudition, and vivacity, should be denyed their just claim; which is a mighty veneration to what your Lordships give but the smallest encouragement: Yet the incomparable Zeal and dexterity, whereby your Lordships have managed the important affairs of your present trust, so incredibly to the advantages, of a decayed Religion, and loyalty, in this uneasie corner; must needs so strongly, inflame the affections of all good Subjects, as to reflect a most compassionat tenderness to what presumes upon the smallest relation, to so noble Personages, and is stamped with so great and endearing an authority.

And therefore, whatever aversion, I so justly entertain to publick appearances; yet having had the honour, to be so eminently publick, As your Lordships presence must needs import; I make no scruple, to send this abroad (which is not a greater, but a further adventure) concluding it, in some measure worthy, of the worlds view; and that it cannot misse, of a gracious acceptance; there being a command for it's publication laid by your Lordships, upon him, Who, in the profoundest veneration, of your great honour, and vertues, is not more, by obligation of duty, then zealous inclination & affection of soul.

May it please your Grace and your Lordships

Your Lordships most affectionately devoted  
and Most Humble Servant,

ALEXANDER ROSE





*Acts 26. 28.*

*Almost thou perswadest me to be a Christian.*

*A Christian,*



Owever great the concernment be that all of us are under, to know the nature of Christianity: (this being the only solid ground of our present Hope and eternal joy) yet the generall deportment of those, who not only owne, but make speciall claims, to that glorious character, must needs breed a jealousy, and just suspicion, in all considering persons; that there are but very few who frame true notions of it, or rightly comprehend its nature: And therefore, in a dutiful tenderness, and compassion, to this degenerat age, I shall make it my present task, to enquire into the nature of Christianity, that men in some degree, may understand, what the thing really is, they pretend to be; And then, from it shal take measures, concerning these particulars.

1. The different parties, of our divided *Zion*.
2. The Malignancy of the National Sin of *Schism*.
3. The Necessity of *Episcopacy*, for supporting the Prime concerns of *Christianity*.
4. And Lastly, Conclude all with a brief Application.

As to the First, what Christianity is? Our Blessed Religion seems to have shared of that unhappy fate; which befell the Law of *Moses*. It was so miserably transformed and corrupted, by the misinterpretation, of pretending Hypocrites, that it became more unlike it self, then *Nebuchadnezzar*, in the Stall, was unlike himself, upon the Throne; so Christianity, in some sence, is like his image: For though it's Head, & higher times, was of pure Gold; yet as it wore down, it became the lesse fine, till at length it's turned to Iron and Clay: \* The degeneracy of mens lives, Suggesting notions, very unworthy of it, And the generality of Christians, in a connivance, with their own Lusts; entertaining apprehensions, infinitely below it's incomparable purity, & fineness. But that we may have some sure footing; in this important enquiry, We must take notice, of the several dispensations, and different *Covenants*, of God with man, And we shall find in each of these, there were some peculiar commandments, God gave as a tryal of their obedience, and touch-stone, of their loyalty, which were more immediatly, and particularly recommended to them. For 1. When God made *Adam*, that little Cosmography, and Mapp of the Universe, The speciall Commandment, he gave him was- not to eat of the forbidden fruit; not that our First Parents, were not enjoyn'd the observance, of all the Morall Law: for obedience unto this, from the first

\* Dan. 2.  
32. 33.

of it's commandments, unto the Last, and from the greatest, to the least, was presupposed; as antecedently enjoyned, by the contexture of his nature, his very make, and frame: but this other, was the particular commandment, of that innocent dispensation, upon whose breach, or observance, his continuing in, or casting out, of Paradise, did most immediatly stand, as the event proved.

The next dispensation wherein God enters into an expresse, and explicate *Covenant* with *Man* was after the flood, with the great Patriarch *Noah*, who no doubt, lay under irremoveable, and most construgent obligations, to all Morall rectitude, in his deportment: and therefore his drunkenness, was his Fault; tho in the *Covenant* there is no expresse mention made of sobriety: And *Cham* is deservedly Cursed, for discovering his Fathers nakedness: Notwithstanding, there was no particular injunction concerning Reverence to Parents. Now for the Doctrine of *Noah's* dispensation tho the *Rabbies* speak of seven Precepts, given to the Sons of *Noah*, which is uncertain from Scripture: Yet it's fully certain from *Gen. 9. 4.* and 6. There were two, *They should not eat flesh with the Blood*; and not only abstain from Murder; but also Impartially without any respect put him to death, who *Imbrued his hands in his Brothers blood*. Now these were the indispenfible precepts, and the peculiar Badges, of that dispensation, the more immediat touchstones, of their Homage, and loyalty to God, their merciful deliverer, from that dreadful Deluge, that swallowed up the world.

Again after this, God enters into a *Covenant* with *Abraham*. And the speciall matter of that dispensation,

was Circumcision. *Gen, 17. 10. and 12 13, 14. This is my Covenant, which ye shall keep between me, and you, and thy seed after thee: Every man-child amongst you shall be Circumcised, and every one that is born in thy house, or bought with thy money must needs be circumcised, and my Covenant shall be in your flesh, for an everlasting Covenant: And every uncircumcised man-child shall be cut off from among his People: for he hath broken my Covenant.* It may seem harsh, and severe, to inflict so sore a punishment, for so small a fault; and something unequall, that Moral delinquencies, should escape more lightly, then this seemingly more innocent, and bare omission; but the matter is, Circumcision being the speciall cognizance, and criticall Tesseræ, must be measured, by it's use, and not Intrinsick value, and so neglecting of it, was nothing lesse, then a contemptuous despising of the Friendship of God, & an evidence of a down right Apostacy, and a direct annulling of the *Covenant*.

Then after *Abraham*, God began another Covenant, with his Seed, in the hand of his Servant *Moses*; And this, the Apostle tells us \* consisted of *Gifts, and Sacrifices, Meats, & drinks, carnal washings, & divers ordinances, which could not make him that did the service perfect, as pertaining to Conscience*, This dispensation, required a strict Obedience, of all the Ceremonies; the chiefeest and most Principall part whereof was, Sacrifice: therefore it's called a *Covenant by Sacrifice* \* and *The Blood of the Covenant*, \* meaning, that it imported directly, the effusion of Blood; and so necessarily too, that under it, with-

\* Heb. 9.  
9 10.

\* Pl. 50. 5

\* Exod.  
24. 8.

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out the shedding of Blood, there was no remission \* and \* Heb. 9, so the ceasing of the Sacrifice, is it's very desolation; an<sup>22</sup> unhinging, of the *Mosaick* dispensation, a perfect subversion, of all the Law,

*Now God, who at sundry times, and in divers manners, Spake in times past unto the Fathers, hath in these last dayes spoken unto us by his Son; And as all other dispensations, Antecedent to Christianity, have had their own singular and special Injunctions, So it must have it's own also: some Doctrines, it hath adopted, as more Immediately, related to it, and more particularly inseparable, from it's genius and nature: And what these Doctrines are? And where to be found? must be our next task and undertaking: for the better performance, whereof we must consider, that Christianity is a dispensation of Grace, and truth, not like the *Mosaical*, consisting of carnal ordinances and external observances: but a lively, and spiritual dispensation, consisting of Precepts, that are Congruous, to a rational nature, according to the prediction, of the excellent *Jeremy* 31. 33. *I will make a new covenant with the house of Israel, Not according to the old covenant that I made with their Fathers, But this shall be the covenant that I will make, I'll put my law in their inward parts, and writ it in their hearts, And they shall teach no more every man his neighbour.* That is; according to the excellent Commentary of a Learned Interpreter, The *Covenant* that shall be made with the World, in the last dayes, shall not be a Baggage, of ceremoniall and positive rites, hard to learn and impossible to be kept; but a rational Law, such as written in*

their hearts, and engraven with the finger of God, upon the mind of man; by which Character, is implied, God minded not to molest men, any more with a slavish service, or to encumber them, with a drudgery of Positives ( which have nothing to recommend them, besides the will of the Author ) but that the great care of Mankind, should be employed, about matters of an intrinsick rectitude : and in the Practice of the true and substantial instances of Piety: Therefore tho Christianity have some few positive Commandments, those must not be own'd, for it's Special injunctions; ( as having no immediat relation, to it's great designe and main intendment; ) but it's speciality, most be some eminent Morals, with lovely impressiōs, of Heaven, and deep Characters of Divinity, clearly stamped upon them ; And so much the more; if either by the neglect, contempt, or mistake of men; they have been antiquated, and worn out of the Practice of the World; seeing that our Saviour came to *seek and save that which was lost*. So I hope, by the help of this general direction, we may more easily find out where the Special things of Christianity do ly.

I doubt not, but it shall be easily yeelded, by all who have any true sense of Christianity, that the more immediat and special things thereof are those vertues taught by our Saviour, in his Sermon on the Mount : but because this age, Act's in such a flat opposition, to that Sublimated Doctrine; and we are to measure, our forementioned particulars by this ; therefore I shall not suppose but prove : And certainly, if we rightly ponder, we may find considerations, taken from the intrinsick Nature of these graces themselves ; and other

other considerations, from circumstances, extrinsick to the Sermon, which with an undeniable evidence, will attest them, to be the more eminent, and speciall things of Christianity.

I. JESUS was the greatest, and most Divine Ambassador, ever Commissionated into the World; and so it was unbecoming him to Adopt any thing, for the more essential part of his Religion, which was not wonderfully excellent: And since these Doctrines, are special pieces of Divinity, the highest rises, and elevations of vertue; therefore their transcendent purity, makes them only capable, of being accounted, the Special charge, of the best dispensation.

II. These Doctrines, are of all other, the most hated, by the World, and flesh, and Blood; so they have the least commerce with both, and consequently, the greater relation to Heaven, and the deeper tincture of Divinity.

III. It was our Saviours great design, to repair the breach made upon our Nature, by the fall of *Adam*; and advance us as high as possibly might be, to our First integrity, and greatest perfection: And since these virtues ( being so transcendent of themselves ) are most serviceable for that effect, they must be reckoned, the special charge of our Holy Religion.

IV. And further also, our Saviours great intendment was to make Man ind Happy, both in his personal and Political capacity. And since meekness of temper, humility of mind, patience of Spirit, peaceableness of deportment, Heavenly mindedness, and contempt of the World, have a more immediat relation, to that great end, then



any thing else; these certainly, must have a very near, and inseparable relation, to that blessed religion, is called the Christian.

V. And Lastly, these of necessity must be the special Injunctions of our Religion, which our Saviour is noted, *Ista*, 58. 7. most especially, to be eminent in; and wherein, he is most *Mat*, 11. 29. Vigorously, recommended, to our observe and imitation: *Joh*, 6. 15. But the Spirit of God notes very little of his Sobriety, *Mat*, 8. 10 Chastity, Justice, Temperance, and the other fundamental, *Phil*, 2. 5, mentall and inferiour virtues; but of his Lowliness, Humility, *1 Pet*, 2. 21, 23. meekness, Patience, his Charity, and Heavenly-mindedness: And consequently, those must be the more *Heb*, 12. 2. Immediate care, & prime concerne of this Blessed Religion. *Col*, 3. 12. 13, 14.

But besides these Considerations intrinsick to the virtues themselves; there are other taken from extrinsick circumstances; which point-out, the Sermon to contain, the dearest concerns of Christianity.

I. We cannot, but judge, Our Saviour would give us these; when formally he set himself down as the great Prophet, and preached in the most orderly form and greatest solemnity, that ever he did, while he was in the world.

II. We know, the Jewish Law was delivered from a Mount even *Mount Sinai*, so our Saviour went up to a Mount, intimating the matter of his Sermon, was to be, the great Christian Law; and what He was to deliver, were the special Injunctions of Christianity, as those delivered from a mount by *Moses*, were the meaning of his.

III. *Moses*, while about the giving out of the Law, he fasted fourtie dayes, neither eating Bread, nor drinking water

main

Water \* so our Saviour fasted fourtie dayes in the wilder- \* Deut. 9!  
 ness, \* intimating, by this conformable preparation with <sup>9.</sup> Mat, 4,  
*Moses* the great Law giver, he was after it to give out the  
 great Law of his dispensation: This Sermon therefore, be-  
 ing the immediat Issue, and subsequent, of his fourtie dayes  
 Fast, is clearly pointed out thereby, to be the great Law  
 of Christ.

IV. The form wherein our Saviour delivered his Ser-  
 mon, with a Blessed prefix't; and a spiritual promise an-  
 nexed, Points it out to be peculiarly Christian: for *Moses*  
 Law simply under that consideration had temporal pro-  
 mises; if not only, or mainly: yet certainly most expressly  
 annex'd to it: But here, since our Saviour subjoyn's Spirit-  
 ual Promises; such as are in a manner, proper only to  
 Christianity: then we must think that these virtues, which  
 entitle Men to them, are the peculiar laws of Christ.

HERE We have the *Specialia* and *Sublimiora*  
*Premij* and so certainly, the *Specialia* and *Sublimiora*  
*Virtutum*, the high and peculiar Promises of Christianity  
 made, consequently the Highest and most refined Law of  
 Christianity taught.

V. We may make also conjecture, for the verification  
 of this notion, from the number of the precepts here con-  
 tain'd: We have nine beatitudes, though they commonly  
 be reckoned but eight; Interpreters usually confounding the  
 last two: yet no doubt, in the sense of our Saviour's own  
 Comment, they are two graces, and dispositions of mind,  
 and have two different practices opposite unto them ) now  
 as *Moses*, gave out Ten Commandments from *Mount*  
*Sinai*: so our Saviour here, gives Nine; And that the

number of the Christian Precepts, might quadrate with his, he afterward subjoyn's, the great commandment, *Of loving one another*; which therefore, perchance he calls new; because not mentioned upon the Solemn occasion, when he gives out the rest, of the prime Precepts, and peculiar Doctrines, of his dispensation; the delay of it's injunction, being perhaps intended, for this effect; that he might fasten, a greater mark of honour upon Charity, and insinuate a very special liking to it; which he does, by pitching upon it alone, to become the more especial cognizance, of a Christian discipline.

Now these Doctrines, are the great, and the proper things of Christianity; not that any, who own that name, have a latitude in other matters of morality: *For the Grace of God, that bringeth Salvation, hath appeared unto all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously and Godly, in this present World* \* Whatever things are in their nature intrinsically good, or have any thing of a moral rectitude, do undoubtedly belong unto it, for it's such a compleat piece, *as is able to make the man of God perfect, thoroughly furnished unto every good Work*: Consequently it's of that extension, and unbounded latitude, to comprehend, *Whatsoever things are Just, Pure, Lovely, Honest, all things wherein there is any vertue, Praise, or good report*: But these vertues, so Solemnly injoyn'd by our Saviour, are the nearest relatives, and prime constituents of Christianity, the very vitals, and Noble parts, of our Religion, the more immediat, and essential part, of the Christian Doctrinals, the Diamond of the Christian

\* Tit. 2,  
11. 12,

Phil. 4. 8.

Christian Ring. the critical Tessera's, the Characteristicks, and distinguishing notes, of Christianity; from all the Religions of the world: for if our Saviour, had only said, *Thou shalt worship GOD, and not Idols, Moses and Mahomet*, have done this: If he had said *Honour Father and Mother, Be not drunk with Wine*, wherein there is excess, *Jew*, and *Turk*, have done this also; If he had said, *Thou shalt not Steal, Lye, Whore, nor Murther, Heathens, Pagans*, and the sense of Mankind; have said this also: and had there been no more, He and his Religion; both of them, thus pertinently, might have been upbraided. *What is thy Beloved, more then another Beloved, O thou Fairest among Women?* But Christianity, having taught these Doctrines; which the corruption of the World had worn out of the mindes of men, and Interpreters of *Moses* Law, did not think themselves bound to, by vertue of it, they are singular to Christianity it self; therefore properly fit to be it's cognizance, and only diagnostick. So in a word, the upshot of all this Labour, is, to know that the spirit of humility, unaffected devotion, Meekness Long-suffering, Patience, Mercifulness, Ingenuity, good nature, Peacableness, Charitableness, and Heavenly-mindedness, This is the real *Genius*, and peculiar Temper of a *Christian*: And sure, it must be so; for we cannot think, but Christianity claim's a special interest in these virtues; by which the Author of it aim'd, and actually did, most effectually recommend himself, and his Religion to the World: and was it not by transcendent humility & Patience, an admirable steadiness and evenness of Spirit, inflam'd affections, of Christians among themselves, a most

*some of  
in promoting*

compassionate Charity towards others, a profoundly Patient tolerance of all evils, and an illustrious contempt of the World, that Christianity became so glorious, the despised cross so devoutly rever'd, and the foolishness of Preaching, so miraculously successful, and happily Victorious over the superstitions of Mankind, deeply rooted by the length of time, strongly guarded by the power of Princes, and highly favoured by the inclinations of the World; yea, so eminently Illustrious were those virtues, improving Christianity, that *Julian* the *Apostate*, did evidently discover it, and in his Letter to *Arfacius*, Chief Priest of *Galatia*, acknowledgeth, that all his enterprizes, as a Prince, would prove ineffectual, for the recovery of expiring *Paganisme*; unless it's dotting Priests and followers, would outline, or at least, bear up with Christians, in those Attractive, Amiable and recommending virtues.

So to conclude this Part of our design, I shall say no more; but seeing these are the virtues, that God himself must needs display, for the effecting the great contrivance of our Salvation ( his patience in sparing us, his mercy in Forgiving us, his love in reconciling us, His Humility in being incarnated for us, his meekness and Infinite Benignity of Nature, in an unwearied Attending us and daily bearing with us ) these then must be the Prime constituents of a Christian; which are the most immediat ingredients of his Deliverance: And it must needs be not only incongruous, but a fundamental error, for a Christian to fail, in the performance of these Noble Graces; which have not a remote Relation, but ly directly at the root of his recovery; and are the most Immediat Springs of his Redemption,

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So having thus laid the foundation, we come next to the Superstructure: And having found out what Christianity is, in the most proper, and peculiar notion of it; We shall advance with the greater ease, in our next undertaking, to take just measures, concerning the different parties, of our divided *Zion*.

'Tis not now a dayes the peculiar plea of Popery, to plead the Title of *Catholick*, there are pretenders amongst our selves, upon far less plausible pretexts, that boldly stand for it, and with as daring; as groundless, impudence proclaim themselves, *the holy City, the new Jerusalem, come down from Heaven*: Their language is not so modest; as what was counted by the Prophet, the extremity of superciliousness *stand off, for I am Holier then thou*, \* *I sai, 65.*

\* But their words are rather like those murmurers mentioned by *St. Peter*, and *St. Jude*, *great and swelling and full of vanity*, They do not only applaud themselves in the comparison, but engross those titles which are the hope of Mankind, and Monopolize the common rights of Christianity: But however that big words and high pretensions, may amuse fools, and involve the credulous: Yet with those of solid judgement and consideration they'l never passe, for Proofs or Arguments: And surely if we enquire a little more exactly and *lay Judgement to the line, and righteousness to the Plummet*: it matters be examined by the fore-mentioned touch-stone, the primary designe of Christianity, I am much affraid, that they who thorow their immodest insolence take the highest room, shall be thrust down to the lowest, and go very near with them too, to be totally excluded. The best way to judge of a man, is not to enquire



after his senses, motion, outward functions, or other promiscuous and common effects of animality, but to notice, his specifick and peculiarizing properties. The only way to know the different orders and Characters of a kingdom, is not barely to enquire, if they have garments and cloathing, but to consider the badges peculiar to each, otherwise we may mistake a fool for a Senarour and a Prince for a Prelate, so the only accountable way of discerning the genuine societies of Christians, is not so much by Hearing, Reading, Praying, Praising, the promiscuous work of all parties, but by the peculiar and more essentiall exercises of Christianity; the special thing of any dispensation being the fittest line for measuring, The best way to have known who had been of *Adam's* family and Religion, was to enquire after the *forbidden Fruit*: Who of *Noah's* Offspring, care must be had of flesh with the blood, Who of *Abraham's* line, quest must be made after Circumcision: and who a *Jew* of *Moses* stamp, Search must be made for his ceremonials and Sacrifices; because these were the more immediate & special things of those different dispensations: And if we would really know Who are truly of the family OF CHRIST, We must narrowly mark what party keeps up most of the more essential things of Christianity in their doctrines and lives: And its only to these we must Attribute the Character of *The flock of CHRIST*: Therefore when we look round the World and see an angry party; which like the raging Sea would swallow up, run down, and destroy all that oppose it, like *Dariel's* Ram

\* Dan. 8.  
1. 6. \* pushing westward, Southward, and Northward, running upon all in the fury of it's power, or like his little horn, speaking



" speaking big and swelling words, supercilious and high, \* Dan. 7.  
 trowing in their thoughts and expressions, of themselves in-  
 vective, bitter, disdainful, despiteful, malicious and cruell  
 8.  
 against others; when we see a party of clamorous Mur-  
 murers and complainers, who groan under the burden,  
 and kick and fling *like a Bullock unaccustomed to the*  
*yoke*: When we see a party turbulent and unpeacable, facti-  
 ous and censorious, rash-judgers and revilers of others,  
 with all, Pharisaical, Vain-glorious and ostentive, surely  
 be these who they will, or pretend what they will, they are  
 not of the family nor Religion of CHRIST: For it's the  
 speciall mark and Character of his to be pure in spirit, meek,  
 mercifull, and peaceable, patient under sufferings, Prayers  
 for enemies, modest and retired in duty, and not judgers of  
 others.

And where this party is, who in their practice exemplify  
 all those fatal instances, I wish to God; it were more latent,  
 and the discovery more difficult. I intend not Satyrically  
 to expose the too evident antichristianity of the known  
 Practises, and avowed Principals, of those amongst us, who in  
 both fall as short of true Religion, as by their great preten-  
 sions they would have the world believe they outrun and  
 transcend others in it: And knowing our meek master hath  
 discharged the legall Spirit of *eye for eye, and tooth for*  
*tooth*, I shall not blustingly recriminate in their own out-  
 rages, and too spiteful dialect; but transcribe his copy, who  
*when he was reviled reviled not again*: yet certainly, if  
 the least scope were given to consideration or argument, it  
 were the easiest of a thousand tasks to do it to the greatest  
 advantages: And I wish to God we might as well justify

our own title to Christianity, as it were easie by the force of sound reason, and argument to evacuate the bold pretensions our enemies make to it, for it's fully certain that these in the 5th, of *Isaiah*; whom the Prophet describes, as *Sacrificing in Gardens, burning incense upon Altars of brick, remaining among the mountains; eating swines flesh, and broth, of abominable things,* (things flatly opposite to the law) they then had as good a right to the Title they were claiming of being none such zealots for that dispensation, as those inflamed ones amongst our selves, have to that of Christianity (being considered in the proper and peculiar notion of it,) for 'tis plainly obvious, without any narrow search, or the strict inquisitions of envy how that Christianity bleeds in as many wounds given it by it's pretended friends, as the Author of it did, from the malice of his avowed enemies: And is as effectually betrayed by those who seem to salute it with the greatest reverence as Christ himself was by a pretending but perfidious *Judas*.

But wee have a document in his treachery not to believe all are Christs faithful followers: who run fastest with a *haill Master*, and kiss him, so they may be really the greatest enemies to his Religion, who pretendedly are it's most zealous votaries: And I am much affraid this is the present case, in the instance we are enquiring; for alace if we take a view of the great things of our religion, we shall find them directly serv'd by the Gospel Pharisees, as the prime precepts of the Law, were by the zealots of that dispensation; even throughly evacuated by their own inventions: And as justice and mercy, were then superseded, through the pretended conscience of the *Mint and Cummin*, so meekness,

meekness, Patience, mercy, and peaceableness, the prime things of Christianity, are trampled under foot, through that preposterous Zeal, and precipitant fondness, men bear to the birth of their own fancies these modes and trifles extrinsick to Christianity.

As for poverty of spirit, and profound humility our Saviour seems to make the ground work of this holy, Religion, what reputation it's under and footing it hath, in the practice of our prerending party, We need no further evidence then these swelling epithets and big titles of Gods *Remnant, the inclosed Garden, the little Flock, the holy Vineyard, the Royal Priesthood, the chosen generation,* they do not only assume, but also appropriate and peculiarize to themselves. Mat. 5 3.

As for that spirit of mourning, modest and retired devotion, as our Saviour states it in opposition to the vanity and ostentation of the Pharisees, how mightily doth it suffer by the reviving all those artificial affections, and studied stratagems of publication, the fowre countenances, disfigured faces and hideous tones, which I am assured ( whatever be the designe of them ) are so far in themselves, from portending a plentiful spring, or pithy principle, of devotion within, that they rather signify the hard labour and forepangs that nature is under; in being delivered of it's holy birth, the constraint and violence that is offered to the spirit, while it's under this Sacred employment, so many indecent and distorted informalities, fowre and discontented shews, with a disfigured nature, prognostick rather whip and spurr then a ready minde or willing spirit. As for their peaceableness, besides the necessary taxes the Nation groans under, Matth. 6.  
5, 6.

as indispensable Bulwarks, to hem in this raging Sea, and for restraining their restless spirits, & ungovernable rage, we have a whole course of full twenty years sad hurries and confusions intermixed with blood and gore Tragical Battels, unnaturall rebellions, bloody assassinations, and daily tumults raised through the restless turbulency, as to evident confutations of any tollerable and just pretension, they can make to this Christian quality and temper : And what account is made of patience, is easily discernable by the clamorous noise, Murmurs; and Mutinies, the daily excursions of unaccountable practices, the defamations, and reproachful epithets, are cast upon the Glorious Patience of the earthly Martyrs, as if it were no better then humane policy, or inhumane Blockishness, and dull stupidity : As for Charity and meekness as they stand in opposition to censoriousness and roughness I need not name the virulent slanders are both by their Tongues and pens cast upon all that oppose them, We have their Bulls, briefs \* Declarati-  
 ons, \* Excommunications, and other blustering Evacuations, of a sparkling hot too bitterly envenomed and exasperated spirit. As for their mercy : *The sound of it is gone out to the end of the World; in a horrid instance of a most Sacrilegious Murther, that scarce any age can afford a parallel* : And although our Nation, and more particularly our Metropolitick SEE lyeth under the reproach of a ruin'd *Cathedral*; yet alace there is to be seen a standing Monument of our blacker infamy, the most reverend Tomb ( I mean ) of that glorious Martyr and incomparable Prelate, that is engraven so deeply with Characters of their Bloody cruelty, \* And whose Tragickall sculpture is

\* *Sungwar*  
 and  
*Rutberglen*  
 \* *Tore-*  
*wood.*

, and so Plain a signature of a most prodigious and matchless  
e, we Barbarity.

and And now, if it shall Scandalize any, or seem improb-  
Bar daily able that such vast multitudes should be so stiffly wed-  
ident ded to a party, that give such evidence of a down-right  
they Apostacy from the spirit of Christianity; I need say no  
what more, but this hath been the unhappy rate of the world  
the in paralel, instances through all the Ages of it. The Phari-  
the sees by our Saviours computation were the vilest thing in  
ex Nature: And yet the Idol of the People, they were so far  
and from serving the prime or plain designe of the Law, that  
ce of they most flatly opposed it: Yet all the evidence our Savi-  
ane viour gave, could not disposseſs them of the Peoples affecti-  
As on, nor their own undeserved reputation; but their Pro-  
a to felytes were wide and large, *as the Sea and Land they*  
lent *compassed*: And as extensive as their own sedulity. What  
all shall be said to the golden *Calf*, and of those at *Dan* and  
ati- *Pethel*? though the unlikeſt thing in the world to what  
ons, they were pretending: The Gods that brought them out  
ted of *Egypt* fitter in the principall to become a *Sacrifice*, then  
to in the figure to be thought a *GOD*: yet the one had  
ost the congregation of *Israel* appertaining to it's returne, *relinue*  
ord the other ten Tribes of twelve for the number of their  
rti- following. Doth not also the Apostle to *Titus* serve our ob-  
ch servation by a plain instance of many vain talkers, not  
ad- only so; but *Abominable and disobedient, and unto every*  
nd *good work reprobate* \* Yet they had the happ to be \* Tit. 1.  
r- deceivers, such plentiful gleaners, as to subvert whole 10. 11.  
ers houses amidst the Apostles miraculous Ministry, and their and 16.  
is most sedulous Labour, so that the consideration of a zeal-  
so

zealous and numerous following, needs never stumble any without a further evidence, considering the World hath worshipped and wondred after the Beast, that was full of names of *Blasphemy*: And it's no romantick fiction, that the Devil himself hath had his worshipers; Yea it's not below the insatuation of Humane frailty to adore where there is less tentation; even *Leeks*, *Garlick*, and *Onyons*, and to bow the head with the greatest reverence, though most ingloriously before *Cats*, and *Crocodiles*: And as in those instances, We have a lesson not to stumble into a blind respect with any thing from it's having many zealous votaries, so in the entertainment of our blessed Saviour; We have a *Document* not to be disgusted with any thing, or believe that it wants the clearest evidence; because of the Turbulent spirit of a numerous popularity, and the clamorous down-cries of a disingenious world: for although he lived with such clear proofs and irresistible evidences of his being the Great *MESSIAH*: Yet all did gain no footing upon the prepossessed incredulity of a disingenious multitude. He was a Messenger from Heaven who by his Prudence, Patience, Smoothness, Miracles, and all manner of obliging attestations most evidently demonstrated this his Celesticall comission: And yet the Pharisees credit was higher then his. They by their deceitfull affections carried the vogue of his demonstration and evidence: for while as they both hugg'd caress'd and applauded the one, they spitefully entertained and crucified the other, so that matters of Religion, or of any importance must not be measured, either by the *Crucifies*, or *Hosannas* of the People; their being no less incompetency in the judgement to determine

*affections*



determine, then there is inconstancy of their humour to support ane interest And so we shall come to the second Inference.

If those forementioned vertues be the great and special things of Christianity, we may discern the dangerous malignancy of the Epidemicall disease of Schism,

It cannot but impress a mighty sense, of the perverse influence of disunion, to consider the industrious labours of many learned attempting a reconciliation of Christendom, which indicates emphatically, that it's the sense of the wisest men. There is nothing more pestiferous to the substantiall interests of Christianity then rupture and division; for though there be such a gulf betwixt us and our adversaries, as 'twixt *Abraham* and the rich *Glutton*, so that the one can never Pass unto the other; yet the seeming insuperableness of the difficulty speaks out more clearly the advantages of the intendment, the greater desperateness of the enterprize, the more desireableness of the success. 'Tis more then enough also to raise jealousies within us all of it's desperate Malignancy, to consider how unanimously both Moderns and ancients, in one breath speak of it with the greatest abhorrence, and deepest indignation; declaring it to be of the same dy, with the most Crimson sins, and some inexpiable by Martyrdom. More then this, 'tis shrewdly to be suspected from this, Topick, That there is scarce any concern of Religion pressed by the *Apostles*, with more frequency and seriousness, then that of **UNITY**, more melting and Solemn obtestations are used no where; or in any point, so much as in this by the Apostle to the *Philippians*, \* And most of all it stigmatizes Schism,

\* Phil. 2.  
1, and 2.



to consider how our Saviour prayed against it in the 17.  
 Job. 17. of St. *Johns* Gospel, with such a doubled, and redoubled  
 21, 22, 23, importunity: that if the Prayer were not unexceptionably  
 canonical, a captious Phanaticism, would clamorously  
 decry it as a vain repetition: But I am not to allow my  
 self the liberty to expatiate wildly on this subject, in all  
 the latitude of probation, We have Lectures of History,  
 fables of morality, axiomes of Philosophy, maximes of  
 Policy, lessons of experience, and censures of all Ages, the  
 Practice, Prayers, Tears, Garments, and commands of our  
 Saviour, all unitedly condemning it: Therefore I shall only  
 restrict my self to consider it, by that tragical influence,  
 it shall be found to have upon Christianity, in the special  
 charge and peculiar notion of it: And I doubt not, to make  
 it clearly evident by an impartial enquire, That Schism  
 stands so crossely affected to this, and is so naturally ever-  
 sive of it: that tho inconsiderate persons (who look upon  
 it only as a trifling piece of disorder and levity) may  
 think it severely lashed, when 'tis lewel'd with whoredom,  
 Murther, and other pestilential crimes: yet upon a review  
 of the justness of the charge, we shall have ground to pro-  
 nounce (tho in a doom revers'd) as the Queen of *Sheba*  
 did upon *Solomon's* glory; *the one half it deserves, Hath not*  
*been told*: And therefore we begin with love, fervent  
 Charity which stands amongst the Graces, as St. *Paul* a-  
 mong the Apostles, tho born out of due time: yet not a  
 white behind the Chiefest of them, it's singular excellence  
 giving it the preference of all the rest, to become the more  
 especial cognizance of a Christian Disciple. We need not  
 want store of witnesses to make good this black charge  
 against

against Schism; whether we regard theory or experience. By the first, We shall find it's hardly possible to maintain love without unity, and by the other, it hath always suffered upon the occasion of Schism, All love is founded upon likeness: and where there is a disunion or dissimilitude of faith which is the frame of the Soul, 'tis hardly possible in nature but this must breed an alination of affections, a sower and unkindly estrangement of persons from on another *vna duorum, dispositio consociat affectus*, is both a Maxime and lesson of experience, the only sufficient cord of love, is one Symbolicall frame of Spirit; and surely the soul being in the Image of God, and having an Essentiall relation to Religion, a conformity and association therein must needs be the only indissolvable band and knot of fervent Charity. We might suspect the closeness of such reasoning, if experience could belie the argument. But alas! it joyn's issue with contemplation to shew Schism's fatality, to Christian charity and what a Prolifick parent division in Religion is, of the blackest malice and bitterest envy, We see through the World, the most irreconcilable and inveterate hates have been begot by this, The *Roman* powers, never exercis'd such cruelty against any People who withstood the proud interests of their prosperous state, as they did upon Christians, because they were such: for while as they contented themselves to do ordinary executions upon civil criminals, they strain'd their wits inventing varieties of cruelty for the torment of the other: And however passionately Men are wedded to their temporal interests: yet there was never any secular Prince; who pursued his enemies with such insatiable rage, and prodigious bitterness,

as the Papists, (upon the account of a different Religion) but did these poor Creatures in the valleys of *Piedmont*.

*Jeroboam* well understood the naturall tendency of Schismaticall disunion, for extinguishing love, and breeding an irreconcilable alienation of affections: and his calf's served his purpose so effectually, that Heterogeneous and hot burning Metals, might be more easily sodered, then they lovingly cemented into one polity and association again. And in our Saviours time: we see the goodly products of a stated Schisme; though the Jews were a Nation under more forcible invitations to unity and affection, then possible any other People shall be to the end of the World: Yet the *Samaritane* rupture so shamefully supplanted all brotherly  
 Luk 9.56. Charity; that the common duties of humanity, must not  
 Joh. 8.48. be done to a *Jew*: and they in retaliation make *devil* and *Samaritane* convertible terms, yea the Disciples of our Blessed LORD, are so furiously inflamed through the combustion that their part is as evil, as either, a vengeance from Heaven turns their devotion; and this *Samaritan*  
 Luk. 9.54. *devil*, must be cast into the lake of fire: So that it's most naturally consequential upon division what the *Apostle* to  
 Gal. 5.15. the *Galatians* observ's, to Bit and devour, and to be mutually consumed of one another.

And through the world in all the corners and ages of it, it's visibly discernible what heart-burnings, & virulent spite hath been begot by ruptures and division, what irreconcilable hates; are 'twixt the divided Sects of *China* and *Japan*, the *Persian*, and other *Asiatick Turks*, the *Asiatick* and *Morean*, upon the divided opinions of that imposture; the Historys of those Nations make fully appear; what  
 brotherly

brotherly affection Presbytery and independency shewed to each other; and both to *Episcopacy*, is too scandalous, either to be forgot or repeated: and what black malice and bitter envy, hath managed the *Arminian*, and *Calvinistical*, the *Jesuitick*, and *Episcopal*, the *Secular*, and *Regular*, the *Jansenist*, and *Molinist*, the *Dominican*, and *Franciscan* interells, were impertinently to upbraid the understanding of the intelligent Reader, to give an account of: and in the more early times, what Malice and Tragedies, Donatus *Schisme*, *Arrius* division, the *Paschal* Celebration, begot in the mindes of men, *Ecclesiastick* Histories gives full account of: And in this british corner, the 1200 *Monks* of *Bangor*, are wofull witnesses how maliciously mens minds were overheated. through the division in the Letter point. Spots-woods! Hist. pag. 12.

But I wish to God those were the only instances and our own circumstances, and experience, denyed us evidence in this present point: But alas! 'tis too obvious how unhappily and too effectually, our own disunion hath supplanted this Royal piece of Christianity, fervent Charity amongst our selves; our Schism hath so severed our affections; that men can neither endure the persons, nor converse of their Brethren; and do not only shoot at them, with words of Poyson and bitterness; but hath Armed them also with Instruments of cruelty, to kill and murder, and hath begot a murdering Principle, that's not only destructive of Christian Charity, but humanity itself.

And now I hope by this time, the Charge in this particular is very evident; and certainly it's no more evident then Criminal: And because this grace is not mentioned

amongst the rest of the Specificks of Christianity, but by way of supplement seems to be cast in and superadded to them: therefore that we might not have low apprehensions of it's dignity, and that it might suffer nothing by the delay of it's conjunction, the Spirit of God hath been pleased to give it the most effectual recommendations, by the singular and unparallel'd applauses of it, It's termed *the fulfilling of the Law* \* we are charged above all things to *Put it on* \* 'tis pitched upon as the more immediate cognizance of a Christian Disciple, *Hereby we know, that we are passed from death to life, if we love the Brethren,* \* *in this the Children of God are manifest, and the Children of the devil: He that doth not righteousness, is not of God, neither he that loveth not his Brother,* \* *Though I speak with the tongues of Men and Angels: and though I have the gift of Prophecy, and understand all Mysteries, though I have all Faith: So that I could remove mountains, though I bestow all my goods to feed the Poor, though I give my body to be burnt and have no Charity, it profiteth me nothing.* \* 'Tis termed by St. James the *Royal Law*, \* What more can be said to expresse the singular eminence, and peculiar divinity of this *royal Grace*, 'tis accounted all-alone a sufficient indication, of our Regeneration and being in the favour of God, our being destitute of it, argueth us as infalibly in a state of Damnation: and without it, a confluence of Heavenly gifts can signify nothing for our safety, by it's being denominated the *Royal Law*: It's signified not only to be a special piece of God-like excellence, but of all the Graces to be nighest a kin to God, and most immediately

\* Rom.

13. 10.

\* Col. 3.

12.

\* 1 Joh. 3.

14.

\* 1 Joh. 3.

10.

1 Cor. 13.

1. 2. 3.

\* Jam. 2 8.

immediately of the Blood-Royal, of Heaven: And so sure it is, for it's the first and most irremoveable notion of a God; the attribute of any without which a deity is least conceivable, There is scarce any perfection of his nature but it hath been denied by some; some have Blasphem'd his Spirituality and thought him corporeal, some his justice, made him tyassable by bribes and ridiculous arts, some have set bounds to his power, others Limited his knowledge, some circumscribed his immensity, others confined his Omnipresence; but scarce ever any that fancied a God, who thought him malicious, *Goodness* and *Love*, are so notorie and undenyable essential to His nature, the very perfectivity and beatification of all his other Attributes, without which God were the greatest ill, and the rest of his perfections without relation to this were none, but the most terrible and formidable thing in the world; So thought there were no more to be said against division, but it's bad influence upon this Royal Grace, 'tis more then enough, to show it's malignity.

But 'its further chargeable, and it stands no better affected to the rest of Christianity, as for meekness, mercy, and peacableness, they need no particular consideration; seeing they inseparably take a share of lov's fortune, and unavoydable fall upon the ruine of affection, they'r fed by the breasts of Christian Charity, and cleave clois unto it as *Ruth* to *Naomi*, whither it goeth they go, where it *Ruth* lodgeth they lodge, It's people are their people, it's God *16. 17.* is their God: and where it dyeth they dye, and there are they buried.

But further, not only doth Schisme evocate love, and



the rest of the speciall things of Christiſtianty; which immediately depend upon it, but alſo it's as unhappily ſucceſſfull for the ruine of Humility: And whoever doubts of the indifolvable confederacy betwixt Pride and Schiſm, he may eaſily undeceive himſelf by a ſerious peruſall of the firſt part of the Apoſtles Second *Chap.* to the *Philippians*, by which it appears, the one muſt be conſequentiall upon the other; ſince he ſpeaks of *Unity*, as the neceſſary prerequisite, to the doing of things in lowlines of Spirit: And ſeeing the Apoſtle there, makes way for his exhortation to humility, by a moſt pathetick preſſing of concord, 'tis abundantly evident he foreſaw that diſiſion would more effectually ſupplant poverty of Spirit, then it would be advanced by the moſt powerful argument ( he there uſes ) of Chriſt example. There is nothing more neceſſary then for things to appear little when we are far above them, and it's as unavoydable for diſiſmatick's, who apprehend themſelves ſo far ſuperiour unto their Brethren not to overvalue themſelves upon that ſcore, and to undervalue others; and what can reaſonably be expected from thoſe who imagine themſelves, taler from the ſhoulders upward, then the reſt of their Brethren, but that they ſhould march loftily with the vety Sate and Maſteſty of a King. 'Tis no new obſerve that *knowledge puffeth up* \* *And abundant Revelations*, need extraordinary artifices to prevent immeaſurable exaltations: And ſurely if he that was really rapt up to the third Heaven needed a meſſenger of Satan to bear him down, it's hardly conceivabſe what diſpenſation might prove effectual, to ſuppreſſe that ſwelling inſolence, which ſprings more naturally from fancifull raptures, thoſe imagin-  
imaginary

\* 1 Cor.  
8, 1.

2 Cor. 12.  
7.



imaginary exaltations of a deluded brain. How mightily were the *Jews* puffed up, from the apprehended monopoly of Gods favour, his Oracles, and his divine things, with their apprehension of their being Gods peculiar charge; their pride sprang very early upon this stock, and to such a degree of unplyable insolence; that neither *Moses*, nor the Angel of the Lord was able to manage them, though aided by the advantages of a humbling wilderness: And what then can be expected from dividing Schismatics, who are neither under the conduct of such skilful governours; nor so effectual discipline towards humility, when they fall under the apprehension of being, *the Signet of Gods arm, the apple of His eye: the chosen generation, and the only enlightened People of the world*: Neither are these meer conjectures, of what may possibly fall out upon such occasions; hath not the spirit of God long since marked for us, what sort of People that divyding and disingenous, crew shall actually prove? who creep into houses, and lead captive silly Women; *even proud boasters, heady, and high minded, that speak swelling words of vanity*. And hath <sup>2 Tim. 3. 2, 4. & 6.</sup> it not been the current observation of many Fathers of the Church, that these wretched dividers who in every age troubled it's peace, were intolerably insolent, and most supercilious disdainers of others how biglie the *gnosticks; Novatus, and Samosatenus* swelled, I need not mention, & to what a height of insolence, and distracted pride, the divisions of *Montanus, Manes, David Georgius*, and *Hacket* did arrive, I am afraid to utter; they conceiving themselves to be the Holy Ghost, or something above Humanity.

E

And

And as meekness and mercy, unavoidably ruine upon the  
 losse of Charity, so that eminent grace of patience, falls in  
 the arms of Humility, they are so closely linked together  
 that we may take up over them *David's* lamentation over  
*Saul and Jonathan; they are lovely and Pleasant in their*  
 2 Sam, *lives, and are not divided in their death.* \* And  
 1: 23. so it is by the account of experience and Scripture, for every  
 kind of Birds, Beasts, Serpents, and things of the Sea  
 have been tam'd, but Pride (like the tongue it's herald) is  
 simply ungovernable; 'Tis true it may be violently impris-  
 oned and set up with *Bajazet* in it's iron-cage: But even  
 there it will dash out it's own brains, and the most ef-  
 fectual discipline of the world, shall never reduce it to  
 Christian submission: And so it is by the computation of  
 the Apostle, when men turn, *proud, heady, and high*  
 Jud. 16 *minded*, then follows nothing but impatient murmuring  
 2 Tim, 3, and complaining, Treason and fierceness.  
 4.

But now further Schism and division, level as effectually  
 against the Spirit of mourning, of modest and retired duty  
 as our Saviour states it in opposition to the vanity and  
 ostentation of the *Pharisees*: for as unsound doctrines are  
 of the nature of leaven dilating and extensive, so they that  
 sow them are the most industrious promoters of their  
 factious interests, for whileas the Good-man *sleeps* in the  
 night, they watch the silentest seasons, unwearied like Satan  
 and indefatigable as the *Pharisees* throw the restless am-  
 bition of proselyting disciples. Now 'tis impossible to set  
 up effectually for a retinue, unless the hook be gloriously  
 baited, there must be pompous shews and ostentations  
 of piety: Religion must lay down it's modesty; and come  
 out

out of it's retirements, and appear with all the crafty publications and forms of Godliness, for he that resolves to drive the trade of the *Pharisee*, must also use his art and despise that of our Saviours: And in so far as devotion in a desert and disappearing to men to fast, seems but a sorry engine for the compassing of disciples, therefore in defiance both of ingenuity and our Saviour's advice, the *Pharisees* old gown must be fitted out with all it's fringes and *Philacteries*; the sower countenances, the disfigured faces must appear again upon the stage, and all the superadded arts of deceit and appearance shall be cunningly employed, the more effectually to catch others into the *Brotherhood*, & unhappie Fellowship; Neither is this my supposition only, but that of the Apostle in the forecited Chap. to the *Philip*. where among the rest of the *black Train* that attends *Division*; is reckoned up, *Emulation*, and *Vain-glory*; which it's highly probable he should not dehorted, from immediatly upon his pressing of *Concord*; had he not foreseen that these would intallibly follow upon discord and Schism,

Again, Schism strikes at the root of that great injunction, of *Hungering*, and *Thirsting*, after *righteousness*, (which our Saviour explains *Chap. 6. vers. 25*, and downwards) for thereby is a most effectual door opened, to the love of the world, and the eager prosecuting of worldly things; for Schism is unseparably attended with hatred and pride; which are again as closely waited on with tumult and contention \* And where these are, there must be a diligent employing of all aids to support the sinking interest; And because no such designe can bear up, without temporall

\* Prov;  
13. 10.

means and secular helps, therefore the minds of men which should be exercised in a gracious contemplation of God and contempt of the world, most yeeld to that necessity which Pride and humor brings upon them, and close ly follow it, for it's countenance to the emulous and contending interest.

And for the last, *Blessed are ye when men revile you.* Our Saviour discourses of and interprets *Chap. 7th.* from the beginning, whereby we are assured it's one of the special charges of Christianity, not to be rash judgers, censurers or revilers of others; a Christians eye must be turned inward, and whatever uncharitable censures are cast upon himself, he most not recriminate, meddle with another mans servant, assume the Office of the supreme Judge, premitte his sentence, or antidate his judgments; Now Schism, sets it self so effectually against this, that scarce any thing needs be said for proof of the charge, what slanderers, unjust reproaches, and lying defamations, do naturally spring from it; each party, usually raising their own reputation upon the ruine of their adversaries; lowdly proclaiming their escapes to the world, and unjustly improving the faults of single Persons into an argument for crying down the whole, for we see through the world it's the universal complaint of all parties, that the injustest misinterpretations are made of their opinions, and the blackest calumnies forged against their persons, which an invidious malice can contrive or invent, the most of factious and deviding people, confiding nothing near so much, neither prevailing so effectually by the strength of argument, as in the unbridled freedom most unchristianly they assume to defame others;

never

never apprehending their party in a probable way of thriving, till by lying defamations they have sunk the credit and reputation of the Competitor : And for verification of this, should we adduce examples, there are almost just so many, as divisions among Christians: But we need not travel the world, having at home so fatal instances, for it's too well known, when in our late, and miserable confusions, the factious endeavours of designing Men, were curiously bent for the ruine of that Sacred order is now happily established; they did not only whisper in corners most unjustly, to the prejudice of those worthy Persons, vested with that Character, but in the face of the Sun staged them as guilty, of such hellish and atrocious Crimes, the most profligate wretches in nature, cannot so much as think of without fear and horror : And not only then, but now also how deeply our present Schismes are fraughted with this unchristian baggage, were to light a candle to the Sun, to endeavour to illustrate.

So that we may justly endite Schism, in that wofull tenor wherein *Nathan*, did *David*, by the Parable of the poor mans having but one ewe Lamb, which he had brought up and nourished, it grew up together with him, and with his children did eat of his own meat : and drank of his own cup, it lay in his bosome, and was to him for a Daughter. Where we find the fault is exaggerated, not so much by the mean man's poverty, (as having but one ewe Lamb) as from the dearness of it unto him, (it being his Pett and Darling) We should certainly most injuriously belie our Saviour, if we made these precepts the only stock of Morality, he hath recommended to the world; but

yet 'tis as sure, these are the doctrines of the most effectual recommendation, those special things, which are most nearly related to Christianity, and that do afford, the Author of it the most immediat delight, and recreation; for while as the rest like the disciples, he admits into his retinue; yet those as the Apostles he makes his intimat friends and familiars, or like the *beloved Disciple*, he receives into his bosome: Therefore, since Schism stands so justly chargeable as leveling a most forcible battery for the ruine, and supplantation of these dearest concerns of Christianity, 'tis hardly conceivable, what miserable inconsideration acts those men who make so light of the *Spirit of Unity*: and 'tis certain that nothing lesse then the most incurable and fundamental overturnings can warrant a separation or rupture: And it's a matter next to a miracle there should be any thing in the world, (if not condemned by Scripture in the plainest and most down-right terms) malign'd, which is any way fitted for the preservation of *Unity*: And so we come to the last particular, that is the necessity of *Episcopacy*, for supporting the main concerns of Christianity.

It cannot be expected I should shew *Episcopacy*, hath any immediat influence upon the special things of our Religion; this is not the nature of government, no more then it is the nature of the hedge, immediately to influence the growth of the Plants, or the maturation of Fruits within the Vineyard; so the Subserviency of *Episcopacy* for the support of Christianity, must not be measured by any immediation of it's influence, but from it's aptitude, to keep out the dangerous Fox, and the destroying Boar of Schism, so destructive to the vineyard.



Now that *Episcopacy* is almost indispensable for prevention of this great ill, We need not much to dispute, for this like an unfenced fort, is fairly yeilded up and granted; for not only *Calvin* asserts, discord to be the ordinary result of an *Ecclesiastick* equalitie, *Lib. 4. Institut, Cap. 4. Num. 2.* But *Jerom* also the great pretended Patron of the cause of parity, makes this the occasion of the rise and introduction of *Episcopacy*, *Toto orbe decretum ut unus de Presbyteris electus superponeretur ceteris ut Schismatum semina tollerentur:* And again *quod autem unus electus, qui ceteris præponeretur in Schismatis remedium factum est*, that is; the reason, why one was chosen from among the Presbyters, and set over the rest, was for the avoyding of division. I doubt not in the least, but the prevention of Schism, was mainly in our Saviour's or his Apostles prospect, in the instituting of *Episcopacy*, but that *St. Jerom* means, the Church was govern'd for a time by parity of officers, and finding that, by experience, ineffectual for the preservation of unity, they therefore of their own accord instituted *Episcopacy*, as a more adapted government for that designe, there is more then evident reason to deny, since he himself mentions *Bishops*, in *Alexandria*, downward from *St. Mark* the *Evangelist*, But however this be, yet it's certain by his account, the world saw an evident necessity of *Episcopacy*, in order to the prevention of Schism, And that there was an universal concurrence in the Judgements of all, of parity it's being the seminary of division: and it's seen so unavoydably to be such in all secular interests, that most Nations and creatures, whether reasonable or unreasonable are forced to renounce

Epist. ad  
Evaarium

it, and how it should alter it's nature or influence in *Ecclesiastical* concerns is not easily accountable. He that desires a proof from experience needs be no great historian 'Tis undenyable what ruptures, sects and divisions sprung from the ruine of this order, in our neighbour Nation: and what divisions and flames were kindled amongst our selves, the various names and anti-names, are full proofs, and indications, so that though this glorious order had neither Catholicism, nor Antiquity to procure it veneration, and had nothing to plead in it's vindication from our Saviours instituting an unrepeal'd imparity, amongst *Ecclesiastical Officers*, when there was not such necessity for it, as in after ages, when the extraordinary Spirit which acted the former, was removed from the world: Though it had but an equal play with it's unjust Competitors, to be justified either by Scripture or tradition ( which nothing but the most affronted disingenuity of the world can suppose or plead ) yet if there were no more but it's fittedness to preserve *Unity*, ( the indispensible pillar of Christianity ) what can any competitor, cast in the contrary scale to weigh with, or counter-balance that one consideration: And though from this great particular, I will not be bold to say, that God must needs have appointed it, yet it's certain they seem too evidently to derogate from his wisdom and merciful care for his Church, who fancy that he hath instituted another government, not only unfit to keep out, but most apt to introduce that ill, which is most wasting, and destructive to his vineyard: And what a fair calculation is it, that God who hath promised to be a *wall of fire about his Church*, would fence it only with an unsufficient paling

of dry Sticks, so apt to kindle amongst themselves, and through their mutuall combustion do make large gapes, whereat all the Boars of the field might conveniently enter. And not to be further tedious upon this subject I shall advance to the last thing promised; a Brief Application,

It may possibly be expected that having said so much of the malignancy of Schism; I should next address my self, with a zealous importunity to those most immediatly concerned, and in actual commission for the remedy of this great ill, to fall upon Criminals, in this kind with the utmost severity; But yet I hope I shall not be judged short of the duty I owe to the great Interests of Religion, neither misconstrued as coldly affected to that important and most becoming concern of *Unity* \* Though I imploy not my self in such a Labour; It being an unsuitable work for an Evangelical Pastor, to whet the Sword of justice: For we read of a severe reproof given by our Saviour to his Disciples, when they minded to invoke Heaven for resenting the unkindly usage was done to himself, and ply the great Judge of all, for punishing the shamful inhospitality, of the unkindly *Samaritanes*, so also, when through a preposterous zeal, the Sword was drawn in the defence of the best of causes, He commanded to put it up; but we find him not, upon any occasion perswading to the unsheathing of it: And he was so far from soliciting Justice to be done upon the Criminal adulteresse, that by a stratageme of his merciful wisdom, he afforded an opportunity for her escape, and delivered her from the imminency of that present danger: And God Almighty allows us not, to sollicite himself for that very vengeance, his Justice must needs

• Psalm

133. 1.

pour forth upon his own, and his Churches, incorrigible enemies: And no doubt, It smels rankly of an antichristian Spirit, to present governours either with the following or such an other addresse.

*Utere Fure tuo Cæsar, sectamque Lutheri,  
Ense, rota, Pontó funibus. igne neca.*

**B**Ut yet seeing 'tis not only expedient, but also necessary for those intrusted with the justice of the Nation, to act more vigorously in the execution of it, then 'tis proper for Preachers of mercy to importune them to: Therefore ( for peoples better preparation, patiently to bear the fruit of their own unaccountable folly, and the more effectual vindication of authority, from the loud clamours, which impatience and self-love so usually make about the lightest and most necessary punishments ) I am bound to say, that whatever, Methods (tho favouring of sharpness and severity,) our Governours in their wisdom shall think fit to fall upon; yet the consideration of the black nature and dangerous consequences of Schism, should work in all guilty persons, a peaceable submission: and judges too are fully justified therein, from the malignancy of Schism the distemper, the rootedness and inveteracy of it in the Patient, the long experimented inefficacy of the gentler methods for effecting the cure: And what can be reasonably expected, from the most merciful Judge, or shall it lay him open to the least censure of inclemency, which in a parallel case forfeits not to a Physician, the character of the most affectionat and kindly; that when a disease turns so stubborn, as not to yeeld to cordials, perumes, frictions, and  
baths,

baths, next to attempt it by lancements, scarifyings, causticks, and incisions, and some other more effectual, tho less pleasing medicines. For what tollerable patience can be overcome or what moderate reason can complain, of the sharpest courses may be taken with so mischievous an ill, as threatens the extinction of Christianity, and which to so great a degree hath unhappily effected this amongst our selves: an ill also, which besides the former, hath sprung so many mines for the overturning our quiet peace and government, and is restlessly imploying it self, by daily plots, and repeated Conspiracies, for the involving all our Sacred, and Civil interests in one common ruine. **A Fate!** ( the very next to the fall of mankind ) which none can utter, but he that comprehends the infinite felicities of our present establishment. A designe! which besides the blackness of its Nature, is infinitely aggravated from the want of a tentation. All the circumstances of our National condition ( through the incomparable wisdom and graciousness of the best of PRINCES, the prudent managery of Substitute Governours ( being undeniable such, as sober men can in modesty desire, and more, then considering Persons ( who ponder the constitution of human affairs ) can reasonably look for.

But having already discovered Schism's bad influence upon Christianity ( which is that by my Text I am directly led to ) I shall not exaggerate the guilt of this sin, not seem to exasperate Rulers against, it by considering the many fatal blows it aims against the order, quiet peace, government, and other National felicities of a people: But shall now turn to the main end and intendment of this

discourse : which is to dissuade all persons from continuing or imbarcking themselves in such a wretched course as is so evidently ruinous of the great interests of Religion : and if what is already said cannot prevail, I shall only desire them seriously to consider with what a rhetorical concern and mighty importunity, the Spirit of God addresses them in this particular, *Let your Conversation* (saith the Apostle *Phil. 1. 27.*) *be such as becometh the Gospel &c. That ye stand fast in one Spirit, with one mind striving together for the faith of the Gospel:* And if this seem not sufficient to import the greatness and necessity of the duty, We have him else where, *Rom. 16. 17,* Using expressions which signify a greater concern and anxiety. *Now I beseech you Brethren, mark them which cause divisions and offences, contrary to the Doctrine which you have learned, and avoid them for they that are such serve not our Lord Jesus Christ but their own belly, and by good words and fair speeches deceive the hearts of the simple:* And if this also seem something too overly, to make people very apprehensive of it's danger, or thoughtful about it, We have the Apostle for the further awakning of mens consideration; not only exhorting but obtesting in this particular, and that by the powerful name of our dearest Saviour. *1 Cor. 1. 10. I beseech you, Brethren, by the name of our Lord Jesus Christ, that yee all speak the same thing, and that there be no divisions among you: but that ye be perfectly joynd together in the same minde, and in the same Judgement:* And although the Apostle ( for the matter ) have nothing more powerful to obtest men by, neither



neither is it possible to use a more forcible conjuration ; yet such a prospect hath the spirit of God ; of the inconceivable mischief that arises from disunion that, he endites the pen of the same Apostle to such a Pathetick form of words, and solemnity of expression, as cannot but startle the most inconsiderate, and evidently demonstrate the infinite zeal and concern which God himself hath for our being united *Phil. 2. 1, 2. If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels, and mercies; fulfill ye my joy, that ye be like-minded, having the same Love, being of one accord, and one minde.* Whereby so many different Phrases all importing unity, and such a solemn obtestation towards it, there can be nothing less insinuated, then that Schism is one of the devils most principal engines, for the ruine of Religion: And sure t'is so by it's natural tendency (as is already proved) and by its own computation, for after his first assault against Christianity, made by fire and sword, and the keenest instruments of cruelty (managed by the hands of such cruel monsters, as gloried in barbarity) had proven ineffectual, he gives over then to persecute; and as the last effort of his skill and Malice, he betakes himself to the dividing of poor Christians, brings in *Arrius*, and swarms of Heretical and dividing Schismatics, by whom (through the Pride, Envy, variance, Strife, Hatred, Contention, Blood, and many Murders which accompanied them,) Christianity in a little time suffered more sadly in all the main concerns of it then by all the arts of persecution it had done, from *Nero* to *Dioclesian*. So I shall conclude this

Sermon and subject, with the Prayer of the Apostle *Rom.*  
*15, 5. Now the God of Patience and Consolation, grant*  
*you to be like-minded one towards another, according*  
*to Christ Jesus! that ye may in one mind and one mouth*  
*glorifie God, even the Father of our Lord Jesus Christ.*  
*To whom be glory for ever Amen.*

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